726 [Puerto Rico?], which, however, never belonged to our Caribs. One
648 of the natives of Dominica told Father Raymond of a raid in which they captured a large number of Negroes and butchered one of our Fathers and smoked him to eat, but he had aroused in them such a
[264] reluctance that they never dared eat him. The narrator affirmed that he was one of those present at that occasion. For some time now they have abstained from eating the flesh of Christians.

●411 Their weapons are the boutou and the bow and arrow. The boutou is a sort of flat club, square at the end, 2 inches thick and 2 1/2 or 3 feet long, made of green wood, brazilwood, letter(?) wood, or some other very heavy and massive wood. They cut a design on
[53] the end with their knife and fill it with wet mouchache, which is fine manioc flour, for a rather pretty effect. Whoever is hit full force with this club is crushed. Their bows are made of brazilwood, which is rather stiff. Their cords are made of pita. Their arrows are made of certain smooth stalks that grow at the tops of reeds and which are tufted. These stalks are very light; and at the end of them they put a shaft of green wood or other very hard wood, and make notches on it as on a saw, only bigger so that the arrow cannot be withdrawn without tearing the flesh around it and enlarging the wound. They also use the spiny tail of the ray for arrow tips. They rarely use iron. They poison the arrow with a venom so malignant that without a prompt remedy one dies of the smallest wound. They feather their arrows with parrot feathers or with others. To start fires they shoot arrows wrapped in flaming cotton.

727 After the combat, they pillage thoroughly. If there are any dead
266 enemies they eat the arms and feet, and smoke the rest for their return home. If they have taken any prisoners, they keep the males to be killed and the females to [?] enslave. Each piece of plunder belongs to the one who takes it. When they want to kill an Allouague, the one who captured him holds a drinking party and invites his friends. They tie the unhappy captive in a bed and starve him for a long time. When everyone is assembled his master leads the captive in and delivers the first light blow with his boutou and the others then follow suit. After beating him to death, they cut him into pieces and eat part of him at the time. Each one carries a piece home which he eats with his family in great solemnity.

627 When one Carib kills another, they have no other justice but what vengeance the parents of the killed man take, if the guilty one does not pacify them with presents.

214 harangues concerning their valor, as night fell they were reeling and their eyes rolled in their heads. They began to sing and dance and howled with such fury and hatred that I was completely terrified. [216]

If there is anything capable of saddening the Caribs it would be not being able to kill an Arawak, because they can neither become [309] captains nor be respected except by this feat towards which all their thoughts are directed and channeled. [317] The Arawaks are their chief enemies towards whom they are relentless and for whom they want to be living tombs (i.e. whom they want to eat alive). I think that when they catch them they do not change their attitude: they enslave only the women and children. [223] They call Christians 291 disguised enemies because our clothes are not so well-fitting and natural as their own, for they are as naked as the hand. All of them are naked, men and women, old and young, without being embarrassed by their shameful parts which are no better concealed than the rest of them. [223] When they see a sailing ship off Marie-Galante they utter a loud, high-pitched scream to warn those who are in the carbet. [125]

● 411 The boutou is the club of the Caribs which serves them as a sword. It varies in length according to the man who carries it. If he is a captain he carries a very thick and long one, and if he is an old man it is of lesser size, and so forth. The wood of which it is made is so hard and so heavy that it sinks in water like iron. Judge what kind of a wound it makes when a man is struck on the head by a powerful Carib. However, I have seen one who was struck but not killed, and having recovered he became insane. [94] The Caribs bring large oyster shells from South America which they crush into a powder and fill the carvings on their clubs. I don't know what ingredient they mix with it to make it hold fast. [436] The clubs have small carvings [331] which are not displeasing. [267] Men fasten stones, as long as sharpening stones, at the end of their clubs and here they rattle, making a sound like fighting crickets. [445]

226 They pull out the hook often, even though it has no bait. [182] The [409] Caribs have bought from the French cheap pewter plates, which they use to make these fishhooks. They cut them lengthwise into strips, roll them, stretch them out somewhat, and bend them into the shape of a fishhook. They then attach it to finely spun line which is very strong. The Caribs also use our pins which they bend and cover with a worm. [336]

The shark is a large and very greedy fish which devours in a short time any prey it can catch. It even eats men when they are bathing or fall into the sea, as once happened to some Caribs whose canoe capsized. The shark cut them to pieces, and the zeal of other Caribs who quickly came to help could not prevent it. They found only arms and thighs which were still warm and throbbing. To catch this voracious fish the Caribs drag a huge hook behind their pirogue. This hook is baited with a piece of white wood, or some rags, which the shark swallows at the expense of its life. The Caribs eat small [417] sharks but not big ones. They use the skins as files to smooth their oars. [396]

They pierce a small fish with one of the points of an arrow in order to bait a hook with it. [61] The fishhook leader is a small cord which is sticky and which they tie to the fishhook a little way up so that the fish will not break the line. [50, 147] They use a trident, or an arrow with points, which they hurl at crayfish and other fish. [168]

● 411 They shoot arrows at a target. The young men cut a papaya [525] which is a soft spongy tree, hollow, quite big at the foot, and which stands like a pyramid. They shoot against it and the arrows penetrate without being blunted. This is their archery, which is one their amusements. [225] They use a kind of wadding which is put on the end of their arrows instead of a point to shoot a bird in order to knock it out and take it alive without wounding it. [77, 265] One of their common occupations is to make arrows, or at least tips of them. These are made of green wood and are as long as the hand or longer, are barbed like harpoons, and take the place of iron. [238, 272] There is a kind of reed (boulcotta) which bears its flower at the top. It is a rod straight as a line which bears feathery branches. When these are removed the stalk is used to make the shaft of the arrow which has the same name as the reed. [90] Manchineel bears a sweet smelling fruit, but it is very poisonous. The Caribs give the tree a blow with their axe, and

411 the sap which comes out is pure poison. They dip their arrows into it. [67] There is another kind of arrowhead made from the tip of a ray's tail. This is the most dangerous arrow because it is sharp at the end and swells after it enters. Besides it is saw-toothed, and is of itself poisonous. [90]

415 The caṡóli is the carrying basket of the Carib women woven with rush called oṫalloman. This basket does not look like the baskets of France. It has a rather large bottom and is completely open in the front. The two sticks are fastened with mahot bark four fingers wide which then passes around the head and is supported by the forehead rather than by the arms. They carry articles in it by tying them firmly with a small cord. They carry cotton hammocks, manioc, and other things. These would not stay inside unless they were fastened. Each woman has her own. [111] With regard to lighter burdens they bend the elbow against the side and carry them with forearm upright, the hand opposite the shoulder, as when they carry calabashes full of oṫicou. [124]

[423] The iamáṅti is a double basket lined between the two walls with cachibou leaves. This basket is made of a reed called ticasguet. They also attach the sails of their canoes to this reed. [267] They pass two strings into the interweaving of the basket in order to tighten it. They also do the same with a crudely made basket covered with chibou leaves. This is used as a mold for the other basket made over it which they fasten with sticky strings. [147]

[352] The matoṓtou is a small table woven of oṫalloman reed. It is very neatly made and rests on four little sticks half a foot high. They make an offering by spreading cassava on this table and placing a calabash full of food on it. [357] Some ibichets [sifter, seive] are used to strain oṫicou and the holes of this kind are close together. There are others used to sift manioc flour, the holes being square. The Caribs make them with oṫalloman reeds. There are two shapes of sieves, round and square. The square shaped ones are more convenient because they are mounted on sticks which support them. [189]

415 262 The Carib manioc press is called máṫabi. It looks like a long stocking, and is woven of oṫalloman. It is hung by its upper end. When filled with manioc flour it has the appearance of a snake and also the name of one. The Caribs pass a large stick through the lower end of the press, (one end) of the stick being stuck under and held by a piece of wood. The upper end (of the stick) is loaded with some

721 women who retell everything that has been committed by those against whom they are going to wage war. They talk about harm done by the enemy to their ancestors, even reporting what they consider insults. To quarrel with a Carib is the same as to strike him, and to strike him is the same as to murder him. When you offend one Carib you offend the whole nation. But it doesn't work the other way around; for if you do good deeds for one of them the community does not feel itself benefited.

After these harangues the children dance, jump, and weep, demanding that these insults be revenged. All the young men become very excited and testify to their desire and courage. Finally the old men order war.

726 Besides waging war against the French in Guadeloupe and against the English in St. Lucia, Antigua, Montserrat, and other islands occupied against the will of the Caribs, they in addition make war against the Galibis who are savages of the continent and have an alliance with the Arawaks who also live on the continent. They have no difficulty taking these enemies by surprise, for they expose themselves in their canoes and pirogues to a sea journey of at least 200 leagues. They go from island to island and predict with sufficient certainty the bad weather and storms by studying the sky and stars, about which they have an excellent knowledge.

[105 829]

● 441 726 [777] Their weapons are bows of redwood and arrows made of a certain reed, the end of which, instead of being tipped with iron, consists of a very sharply pointed wood which is poisoned. They set fire to leaf-covered houses by attaching burning cotton to the end of their arrows. They do not always aim straight at their enemies but aim high and they are so skillful in this that most of their shots take effect. They can also shoot behind themselves when running away, and when they are hotly pursued at sea they stretch out full-length in their canoes in order to protect themselves, and shoot continuously without ceasing, even bending their bows with their feet. They also have spears of redwood, hard and heavy, which they hurl very well. For close fighting they use clubs which are big pieces of redwood, flat, a good inch thick, and almost half a foot wide at the end, with a length of three feet. They crush the head of their enemy as easily as we might do with a crowbar.

726 All their wars are waged by surprise early in the morning just before dawn and are accompanied by horrible screaming. To look more

721 has planned the war shouts for silence and the uproar ceases. He makes his speech, standing before the assembly, but in a language so removed from the ordinary talk among them that the women and children understand nothing at all.

In this harangue he describes their massacred fathers, their slaughtered brothers, and their enslaved children. Next he highly praises all of them on their prowess in war. Then he fashions a great narrative about all the victories they have gained over their enemies —victories often more imagined than real. He exhorts them to trust in his valor and to fight boldly. Everyone applauds his speech, delivered with such fervor that in their minds the last of their enemies is already in oblivion. In conclusion, he designates the day of departure and place of meeting. All the captains who will command the pirogues immediately give orders to assemble provisions and military supplies, and all the women work to make flour for the expedition. The latter they enclose neatly in leaves of wild plantains, so that water will not penetrate.

When a captain does not /wish to/ call an assembly, he designates one of his most prominant men to visit the settlements. This deputy, having visited a master of a carbet, speaks to him for a good half hour. After this tiresome discourse the master of the carbet answers with as much verbosity as the deputy, and approves or disapproves of the plan for war. He goes to war if it seems good to him, for no one is able to force him. If he is wholly persuaded, either by necessity or by the usefulness of the enterprise, he promises to present himself at the appointed place on the day designated for departure.

411 Meanwhile the warriors who will be going on the campaigns supply themselves with boutou. This is a kind of club made of green Brazil wood or some other dense wood, heavy as lead. This club has a length of about three feet and is as wide as the hand, except that the end is slightly wider. It is flat and about one inch thick, and is engraved in the Carib manner. They fill the engraving with white paint made with mouchache, which is the fine flour of manioc. Although these boutou are not too easily handled, they could fell an ox with a single blow. These clubs are large or small according to the men who carry them.

They make a great collection of arrows which they have been preparing for a long time. These arrows are made of the seed-bearing

411 tube which grows at the top of a reed. This tube is as thick as the little finger, four feet long, smooth and without joints, yellow as gold, and as light as a feather. At the large end of the tube they fit a point of green wood, or any other kind of strong, heavy wood instead of using iron. With knives they carve many small barbs in this wooden point in order that the would inflicted will be enlarged in removing the arrow. The tip of the arrow is poisoned with manchineel sap. All the wounds are deadly even when they are only at the finger tip. They also attach to some of their arrows certain fish bones as long as the hand which are found above the tail of a kind of ray, common in the Indies. This fish bone carried its own venom which is as dangerous as the manufactured variety. Some of these arrows are feathered at the end like ours. They use parrot feathers for this purpose. Their bows which are very similar to ours are made of woods such as Brazil, palmetto, and beechwood. They sometimes carry javelins made of Brazil or beechwood, which are like half-pikes with a point at the end made from the same wood. They throw these very skillfully.

721 When all is ready, the war leader holds a second drinking party or assembly, in the course of which he again decides their destination, as well as their formation in combat. They consult the devil in this assembly by means of a boye and question him about the success of the campaign, and after hearing what he tells them, which even in the opinion of the barbarians is often untrue, they finish their ouicou drinking. All of them leave drunk, bringing with them on the expedition only enough women to serve, comb, paint them with urucu, and cook for them.

726 When they reach the outskirts of enemy territory they do not attack carelessly, but hide themselves along some river or on some deserted island, where their enemies do not usually go. Then they send out spies into enemy territory to observe carefully their movements and determine the most suitable time for surprise. They attack their enemy only when he is unaware of them. If they are discovered while they are laying their cowardly ambushes, and so realize that the enemy is preparing himself for defense, then the war is ended. Without ceremony they fold up their baggage and return home. They are so cowardly that if they knew absolutely that one of them would

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

When a man
died all the relatives examined his body to satisfy themselves that he had not been killed by sorcery. The body was washed, painted, oiled as in life, flexed, and wrapped in a new hammock. It was placed upon a stool in a grave dug in the carbet, near the wall in the case of an ordinary person but in the center if the man were prominent, its eyes were weighted shut, and mats were added to protect it from the soil. The grave was not filled for 10 days, during which the relatives brought food and water to the corpse twice a day and lamented over it. A fire was built around the grave to purify it and to prevent the deceased from catching cold. The deceased's possessions were either cast into this fire or were placed in the grave; sometimes the house was burned too. In prehistoric times a slave or a dog was killed and put in the grave to care for the dead person. If the deceased were a warrior, the chief delivered a funeral oration, extolling his exploits. There was also a feast over the grave, accompanied by dancing. The close relatives fasted and cut their hair in mourning; some time afterward they held a second feast over the grave. In the case of a chief the *Carib* sometimes burned the corpse and mixed its ashes into a drink.

764 [763 754]

WARFARE

The *Carib* posted sentinels near all harbors to watch for the approach of raiding parties. They held assemblies to decide upon war and to fix a rendezvous; at these meetings the old women harangued them on the cruelty of the enemy, the war chief exhorted them to revenge themselves, they became very drunk, and at the height of the festival they ate some enemy flesh, smoked and preserved from the last raid. Each warrior present was given a gourd full of pebbles, a string with knots, or a stick with notches, to tell how many days before he had to be at the rendezvous. He spent the time repairing his pirogue and his weapons, while his wives prepared food for the raid.

721 [211]

The principal *Carib* weapon was the bow and arrow, the former 6 feet (1.8 m.) long, the latter poisoned, occasionally feathered, and provided with a separate barbed point. The poison came from the sap of the manchineel tree; the points were of fishbone, tortoise shell, or fire-hardened wood. There were also javelins and clubs (boutou), the latter engraved and painted with geometric and anthropomorphic designs. These clubs, which varied in length according to the rank of the owner, were used after the supply of arrows had been exhausted (pl. 93).

641 ●

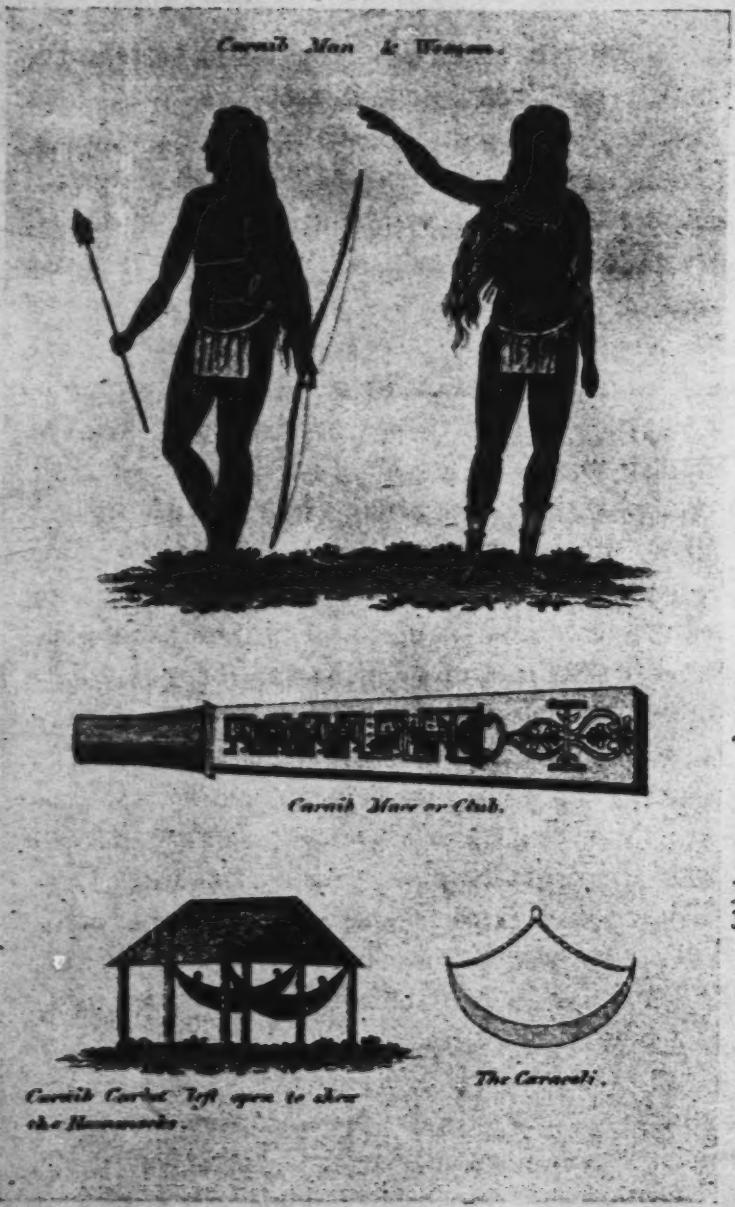
The *Carib* attempted to catch the enemy asleep in their villages. They attacked at dawn, or at night when there was a full moon. Divided into three bands, they fell upon the village, uttering war cries and shooting fire arrows (having cotton heads).

726

If the enemy resisted successfully, the *Carib* retired at noon, taking with them their dead and wounded. They might re-form for another

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

291
301
411



411
531

342
301

PLATE 93.—Carib Indians and artifacts. (After Sheldon, 1820, pl. 13.)

[p. 564 A]

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

The Caribs have an ancient and natural language, such as is peculiar to them, and also a bastard speech, with foreign words, chiefly Spanish, intermixed. Among themselves they always use the natural language, in conversing with Christians the bastard speech. . . . The women also have a different speech from the men. . . . It hath been observed that the men are less amorous than the women; both are naturally chaste; and when those of other nations look even earnestly at them, and laugh at their nakedness, they were wont to say to them, 'you are to look on us only between both the eyes.' . . . Yet, it must be confessed that some have degenerated from that chastity, and many other virtues of their ancestors, the Europeans having taught them many vices,—to the perpetual infamy of the Christian name. . . They are great lovers of cleanliness, bathing every day; are generous, hospitable and honest. . . . It is also a manifest truth, confirmed by daily experience in America, that the holy sacrament of baptism being conferred on these savages, the devil never beats or torments them afterwards as long as they live.[1]

"The Carib boys were compelled to pierce their food suspended from a tree with an arrow, before they could eat it. . . . They are said to have used poisoned arrows, dipping them in what must have been the urrari poison, obtained from Guiana. . . . Like many natives, they eradicated the beard and the hair on other parts of the body. . . They compressed the skulls of new-born infants; and a hatred of the Arrowaks was instilled. . . . Their cabins were built of poles fixed circularly in the ground and drawn together at the top, covered with palm leaves, and in the centre of each village was a building larger than the others for public assemblage.

"The Caribbeans are a handsome, well-shaped people, of a smiling countenance, middle stature, having broad shoulders

[1] See Davies's "History of the Caribby Islands." London, 1666.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

000
[372] garments, occasionally, and beads. . . . The Guiana Indians
285 still make fire by rubbing two sticks together; they make baskets similar to those now made by the West-Indian Caribs, as well as cassava sieves, *matapies*, or cassava strainers, and other articles of the Indian economy. . . .
[283] Cotton is preferred by the Caribs to all other fibers. They
[441] still use the *tiki*, or wooden war-club, the only aboriginal weapon now in use. . . . The celebrated ourali poison is made chiefly by a single tribe, the Macusis, and particular Indians. . . . In the shell mounds, the objects found resem-
172 ble those from the West Indies; and human bones have been found split open, as if for their marrow. Of aboriginal art,
532 as shown in paintings or carvings, there are few traces, the petroglyphs being few and very rude in design and execution. . . . One practice still prevails among the Caribs of
846 which we find no trace in the island: that is *couvade*, or male child-bed, when the man, at parturition, takes to his hammock, where he stays for days, and even weeks (if he be delicate), and is fed on gruel, abstains from smoking, and is comfortably coddled, while the poor woman attends to her hardly-interrupted domestic duties. In conclusion,
771 as to the religion of the Guiana Caribs, it is a pure animism; every Indian believes that he himself, and every human being, consists of two parts, a body and a soul, or spirit; and moreover, that all other objects have the same qualities; the whole Indian world swarms with spirits, good and evil. They do not believe in a spiritual hierarchy, — only in spirits that are, or once were, situated in material bodies of some kind, — and no apotheosis has of these made gods, or a God. . . . The Carib name for God, *Tamosi*, means the Ancient One. . . . As to scientific
[815] acquirements, the Indian, now, as in ancient times, is without even the rudiments of scientific thought . . ."

172 Carib Petroglyphs, Implements, and Pottery. Were
532 it not even that we still have evidence of the existence in the Carib area of Indians who dwell here, in the con-

224 If fish forms such a large part of the diet of the Caribs, it is because boating and fishing have always been a favorite occupation for
396 them. The canoes which they still use today are hollowed out from the trunks of large trees, particularly the gum-tree, the giant of the forest. The word canoe is, moreover, like the word hammock, a word of Carib origin, imported into Europe by the Spanish. These
502 boats are today used only for fishing, but formerly the Caribs—who
805 are excellent seamen and even have, according to certain writers,
821 some notion of the stars and know how to calculate time and the seasons—ventured quite far out to sea and went easily from one
481 island to another. They were, besides, admirable swimmers, righting their canoes when they capsized, while the women kept afloat in the water, carrying their children at their breasts.

411 Their weapons for hunting and war were formerly bows and arrows, with tips carved from fish bones or tortoise-shell and often poisoned with the juice of certain plants. Of an unequalled skill from childhood in handling bows and arrows, the Caribs quickly became as adept at using guns when they were given them. The club, called bouton or boutou was also a powerful weapon in their hands. It was often carved and the hatchings were painted in various colors. As for the war hatchets of polished stone, found in the excavations on Dominica /140/ and other islands, they seem rather to have belonged to the Tainos than to the Carib (1). These hatchets bear a

1. Beuchat (H.) Manuel d'archeologie americaine /Manual of American Archeology/. Paris, 1912.

great resemblance to those found in the Guianas and in northern Brazil; there is a fine collection of them in the Museum of Roseau.

532 The arts seem to have been very little developed among the
212 Caribs of the Antilles, but some crude drawings or petroglyphs found on the rocks in the islands which they inhabited have been attributed to them, particularly in the vicinity of the town of Trois Rivieres, in Guadeloupe, and in the island of St. John.

515 Of naturally cleanly habits the Caribs bathed every day in the sea or in the rivers before staining their bodies with roucou. They have retained the habit of taking frequent baths and this hygienic
[164] care has protected them from a great number of illnesses; yaws, which is very common among the blacks of the Antilles, is rare in the Carib population.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Eleusine indica (Linnaeus) Gaertner, Fruct. & Sem. 1 : 8. 1788. Fowl's Foot, Pied Poule.

A weedy grass native to India but widely distributed in the tropical and warm temperate regions of both hemispheres.

Caribs crush the plant with salt and apply it as a poultice to sprains and dislocations.

Specimen citation: 185, 2462, 3620.

Gynerium sagittatum (Aublet) Beauvois, Ess. Agrost. 138. t. 24. f. 1812.

Arundo saccharoides Poiret in Lam. Encycl. Sup. 4 : 703. 1816. Arrow, Wild Cane. — Roseau. — *bulóua* (m) (« arrow », « pierce »), *mabúlu*, *mabúru*.[6]

This tall reed is found throughout tropical America where it is widely used as laths in light construction work. It is to be seen in Dominica chiefly along stream-banks where it often forms colonies in full sunlight. The grass is grown by the Barama River Caribs of Guiana under the name *mapuru epui*. From the stems they fashion shafts for arrows.

For plaiting bands subsequently sewn together by the Dominica Caribs to make hats, the midrib of the leaf is peeled, bleached by laying it in the dew, and sun-dried. The young main-stem, prepared in the same manner as that of *Ischnosiphon arouma*, is used for weaving small decorative baskets (either alone or in conjunction with split stems of *Ischnosiphon arouma*), fans, mats, etc.; while more mature stems are chosen for edging and reinforcing the corners of Carib baskets. Mature inflorescence stems are very straight and were used formerly for arrows as they are by lowland Indians even today in other parts of Latin America. The « heart » (i. e. the young shoot of unopened leaves) of this species is used as a shampoo when washing the hair (as are the small

[6] Breton (7) lists three aboriginal names for « roseau ». All probably apply to *Gynerium sagittatum* but we are certain only of *bulóua*, which he records: « ... it produces its flower at the top, and bears a ' panache ' (plume) which when detached leaves a perfectly straight rod ». He states, further, that laths and palisading (wattlework) are made from the stems of the roseau called *mabúlu*, and baskets from that called *tikasket*. All these uses are still known to the Carib with reference to the ordinary roseau described above.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824[X]

Aiphanes sp.
Grigri. — *rókri.*

An unidentified palm of this genus is known from the windward coast of Dominica where it grows at elevations slightly greater than those at which *Acrocomia aculeata* is found. The Dominica grigri may well represent an undescribed species [9].

The Island Caribs put the grigri palm to the same uses as the glou-glou. The trees are chopped down to obtain the edible fruits and nuts.

Specimen citation: 126 (T).

Coccothrinax martinicensis Beccari (?)[10], Webbia 2: 324. 1907.
Latanier. — *alatani, haráta.*

A rather small fan-palm limited to the lower coastal bluffs and cliffs of Dominica and Martinique. Apparently its constant use by the Indians has caused it to become quite scarce in these isles, although it is said to still occur on the bluffs and cliffs below the village of Vieille Case, and on Pointe Daniel in the southeastern part of the island.

[411]

Bows were formerly made by the Caribs from the wood of latanier. The broad fan-like leaves are used to cover huts and shelters, and are also fashioned into brooms. The septum of the mature petiole is split in two and then is woven, before it becomes dry, into a sort of game basket or sack called *jokom*. The people of Penville (where there are also a few Caribs) also weave bags or sacks (in which grated manioc is pressed) from this petiolar material.

[342 412]

[285 252]

Specimen citation: no authentic herbarium material collected.

---

[9] Although species of this genus have been recorded from Martinique and St. Vincent (on the latter island the palm is still very common), authentic material from Dominica has, until now, been lacking. Nevertheless the grigri of Dominia has been mentioned by such writers as Breton (7), DuTertre (15), and Oexe (39). Today the Dominican grigri palm is found only in very wild situations. The herbarium material is still insufficient for specific determination.

[10] The herbarium material in hand is not ample for a conclusive determination. However, this is the only species of this genus known from the near vicinity (e. g. Martinique). At the present time other fan palms representing various genera are growing under cultivation near houses in the Carib Reserve, and have probably been introduced via the Botanic Gardens at Roseau.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824K
[372]

Fig. 12

Fig. 13

[411]

Fig. 14

DOMINICA CARIB PLANTS. — Fig. 12 – Common tree ferns, *Cyathea arborea*, a charm plant whose dried caudices are a source of tinder. Habit. — Fig. 13 – A single frond of the same. — Fig. 14 – Wild cane, *Gynerium sagittatum* (right foreground), a basketry plant formerly important as a source of arrow shafts.

[opposite p. 546]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824 x

Coccoloba uvifera (Linnaeus) Jacquin, Enum. 19. 1760.
Sea Grape. — Raisin Bord-de-mer. — *báibai* (m), *uliš* (w).

The sea grape is a widespread littoral species of the West Indies and continental tropical America.

The hard timber has various uses but at one time was used [411] by the Caribs for war clubs, and the like. From the scraped bark is obtained a gum which dries hard and which was formerly [314] employed as a varnish on painted and split stems of larouman (*Ischnosiphon arouma*). The fruits are eaten and in the past were [272] crushed in water to make a beverage.

Specimen citation: 1605, 3316.

CHENOPODIACEAE. Goosefoot Family.

Chenopodium ambrosioides Linnaeus, Sp. Pl. 219. 1753.
Chenopodium anthelminticum Linnaeus, Sp. Pl. 220. 1753.
Wormseed. — Semen Contra.

Wormseed is a strong-scented annual plant widely distributed in the temperate and tropical regions of both the Old and New World.

A «tea» made from its leaves is drunk by the Carib as a [278] beverage or is used to deworm children. The leaves are also one [846] constituent of a ritual bath given to the mother after childbirth (see *Ocimum micranthum*).

Specimen citation: 3364.

AMARANTHACEAE. Amaranth Family.

Amaranthus spp.
Epinard, L'Epinard.

Weedy species of this genus are common throughout the world, and many can be employed as potherbs. At least two species, *Amaranthus viridis* L. and *Amaranthus spinosus* L., are so used in Dominica (31).

The Carib Indians cook and eat these plants as green vege- [262] tables.

Specimen citation: no herbarium specimens collected.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824x 278 411

Manchineel is a common, coastal, evergreen tree of the West Indies and Caribbean area.

Caribs were the only Antillean Indians versed in the use of poisoned arrows which they formerly daubed in the caustic milky sap of the manchineel. This practice was first noted on Guadeloupe by the men of Columbus' party. BRETON (7) later described the process, « ... they (the Caribs) gave the tree a stroke with an ax and dipped their arrow-points into its milk-like sap. » GOWER (19) states that these Indians also used the fruit of the « manzanillo » as a fish poison. This may be true but possibly that writer is confusing the fruits of the manchineel with those of babarra (*Diospyros ebenaster*), a potent and well-known fish poison of the Caribs.

[226]

Specimen citation : 2701.

Jatropha spp.

824x 278

Physic-Nut. — Medecinier.

Two local species of this common coastal genus of the West Indies are known to the Island Caribs. Varieties of *J. gossypifolia* L. with purplish-red flowers are called medecinier blanc and medecinier noir ; *J. curcas* L. is known simply as medecinier. The capsules of both species possess seeds which are frequently used medicinally (8).

Caribs employ the seeds of medecinier either as a purgative or as an emetic depending upon the quantity given. A special purgative tea, given on the third day after parturition, is brewed from a mixture of the leaves of medecinier noir, leaves of balie doux (*Scoparia dulcis*), leaves of momben (*Spondias mombin*), sprigs of verveine (*Stachytarpheta* spp.), and ricinus oil (*Ricinus communis*). The leaves of medecinier are also used when boiled to make a tea given as a cure for general sickness.

[846]

Specimen citation : 131 (T), 1611, 3207, 3208.

Manihot esculenta Crantz, Inst. Rei Herb. 1 : 167. 1766.

824x

Manihot utilissima Pohl, Plant. Bras. Ic. Descr. 1 : 32. t. 24. 1827.

Manihot manihot Cockerell, Bull. Torr. Bot. Cl. 19 : 95. 1892.

Tapioca Plant, Cassava. — Manioc (Amer), Manioc Doux, Cama-

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Another tea is
[824] [853] brewed of a mixture of the barks of maho piment and pois doux (*Inga laurina*) and given to women to induce lactation. For further uses of this species as an ingredient in ritual baths see *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 21 (T), 466, 3274.

COMBRETACEAE. White Mangrove Family.

Terminalia catappa Linnaeus, Mant. 1: 128. 1767.

Z'Amande.

A large, spreading coastal tree, native to Malaya but now widely dispersed in the tropics of both hemispheres.

[313] [262] Caribs make boards from the strong, brown timber while the ripe seeds are eaten by them like almonds.

Specimen citation: 3148, 3337.

MYRTACEAE. Myrtle Family.

Pimenta racemosa (Miller) J. W. Moore, Bernice P. Bishop Mus. Bull. 102: 33. 1933.

Pimenta acris Kosteletsky, All. Med. Pharm. Fl. 4: 1526. 1835.

Amomis caryophyllata Krug & Urban, Engler Bot. Jahrb. 19: 573. 1894.

Bay Tree, Bay Rum Tree. — Bois d'Inde, Black Cinnamon. — *asúru*, *hasuru* (« peeled »?).

A well known species native to the West Indies and northeastern South America and cultivated elsewhere in tropical regions. In Dominica the bay tree frequents hillsides generally at lower elevations. This tree is one of the first « spices » recorded from the New World. Chanca, on Columbus' second voyage, wrote of the island of Marie Galante: « We found there a tree whose leaf had the finest smell of cloves that I have ever met with; it was in shape like a laurel leaf, but not so large » (69).

● [411] The heavy, incorruptible wood was used formerly by the Caribs for making war clubs (*butu*). Today it is employed in the manufacture of « boucans » (barbecues), pestles for wooden mortars,

a [i.e., of Maho. - Analyst]